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Reformed and Catholic

What we call "Anglicanism" r Episcopalianism) is the fruit long history, both catholic and formed. Conventionally these to elements are opposed as utually exclusive but their terrelation is deep and wide.

The catholic element derives om the conversion of the aglish, begun by Irish and oman monastic missionaries in e seventh century. Thence, the aglish church inherited the living tradition of catholic antiquity its western, Latin form, loosecentered upon the apostolic of Rome.

The reformed or evangelical ment derives from the six-

enth century, when the English urch was reformed in accord ith what came to be known "protestant orthodoxy." rotestant orthodoxy" did not ean the abandonment of the cient catholic scriptures, eeds, conciliar decisions, or thers, especially Augustine. It ovided only that nothing ould be required as necessary r salvation that could not be oved from Scripture. In the iglish church, unlike most urches of the continent, it also eant the retention of catholic

orders — the threefold ministry of bishop, priest, and deacon. It did mean a strong re-assertion of the primacy of Scripture, and the absolute priority of grace in the justification of sinners.

Until the mid-nineteenth century, the English church was more reformed in character than we might think today. As Addleshaw showed (in *The Architectural Setting of Anglican Worship*), an eighteenth century Anglican church designed for the administration of Word and Sacrament by the Prayer Book looked much like an Independent Presbyterian Church with the addition of an altar rail (for reverence) and a priest in cassock and surplice.

It is true that Episcopalians and Presbyterians fought each other bitterly in the British civil wars of the seventeenth century, with Episcopalians prevailing in England and Presbyterians in Scotland. But their very name indicates that the chief difference between them was not faith but polity (form of government) and liturgy. Episcopalians held to the ancient order of bishops, priests, and deacons; Presbyterians replaced the monarchical episcopate with the collegial presbyterate. Otherwise their doctrine

Catechism has virtually the same doctrine about the sacraments as the Prayer Book Catechism: sacraments are "effectual means of salvation," and consist of two parts, "the outward and sensible sign," and "the inward and spiritual grace hereby signified." That commonality is no accident: both are heirs of the catholic teaching of Augustine. Likewise while Presbyterians were more strongly predestinarian than Episcopalians, this was chiefly a difference in emphasis: the doctrine was explicitly taught in the Articles (as it had been by medieval theologians such as Thomas Aquinas). Thus it was not impossible for Edward Reynolds, author of the "General Thanksgiving," to be a member of the Westminster Assembly and Bishop of Norwich. There have always been Anglicans like Reynolds - holding to the moderate mainstream

was rather close. It is notable

that the Westminster Larger

There have always been Anglicans like Reynolds — holding to the moderate mainstream of reformed theology held in common with Presbyterian or Reformed churches, but within adherence to the liturgy and orders of Anglicanism. Among these we count Stephen Elliott, the first bishop of Georgia and first rector of St. John's,

Savannah, who was convert by the preaching of an evange cal Presbyterian and moved! seek Holy Orders.

One of the leading evangelii theologians of our time is J. Packer, an Anglican, a stauri defender of the Prayer Book, as someone well known to t church. Nevertheless, through the seventeenth century stru gles the Church of England fil became conscious of itself as d tinctively Anglican and defin by its Anglican distinctives among them its polity, litura and relation to Catholic antiqua which these preserved. TI "high church" tradition th developed in the seventeen century would particular cherish these elements. Anglicanism, reformed an catholic cannot be defined exclusion of the other.

The Rev. Gavin Dunbar, Sohn's, Savannah, George

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Grace is indeed needed to turn man into a saint; and he wl doubts it does not know what man or a saint is.

## Lent as the Season to Confront Reality

here's a case to be made for eing this season of Lent as a ne to practice dealing with ality. Reality is quite difficult uch of the time. Often I'm mpted to deny, evade, or try to e it. All the more reason I want take note of anyone who faces head-on.

Take, for example, a certain urch usher I read about not ng ago.

One Sunday morning an elderly woman walked into a local country church. The friendly usher greeted her at the door, "Good morning, ma'am. Where would you like to sit?"

"The front row, please," she replied.

The usher said, "You don't want to do that. We have a visiting preacher today who is really boring."

The woman, bristling at the comment, asked, "Do you know who I am?"

The usher said, "No ma'am, who are you?"

She replied, "I am the preacher's mother!"

The usher asked, "Do you know who I am?"

She said, "No."

He said, "Good."

[William J. Carl III, *The Lord's Prayer Today* (Westminster: John Knox Press, 2006), p. 85].

Luke 4:1-13, read the first Sunday of Lent, shows Jesus dealing with reality just as bluntly. This is his visionary wilderness encounter with the devil and he wastes no time calling the scene as he sees it. Stones into bread . . . world domination . . . leaps from tall buildings into the arms of angels - all these lures the devil dangles in front of him. And Jesus tells the devil in no uncertain terms: Mute the magical thinking; let Harry Potter be Harry Potter, and let God be God. Get a life. Which raises relevant questions for us: How can we deal with reality honestly? Mute out our magical thinking? And get a life in the process?

Think again about the church usher I mentioned. In his small way, he illustrates a common temptation into which I often find myself falling. Yes, he called the scene as he saw it: foot in mouth... dumb thing to say... now, how do I get out of this bind? Accurate assessment so far. But then he reacts by relying solely on his own resources to save himself — as if by some magic, his witty comeback will do the work of a simple, selfless apology.

Sometimes, especially when you're in a bind of your own making, or when you're up against temptations that seem insurmountable, it's best to set self aside and look to the bigger goals. A simple, selfless apology, in the usher's case, would actually have given consideration to that poor preacher's mom.

Note in Luke 4:1-13 that in every temptation the devil puts before Jesus, in every attempt the devil makes to put Jesus in a bind, Jesus sets self aside. He looks to the bigger goals; not just to what he can do for himself, but to what God can do through him for the sake of others.

Also notice that cryptic cocluding line about the dew retreating from him until as opportune time. That time refer to the culmination of what Go will do through him: Confrom the cross; set self aside complete ly; deal with the harshest realite death, so that even out of that life might come.

Lent is the season when Gorshows that no power on eart can separate us from the eterm promise of life-giving love. It also the time to ask ourselve hard questions: How can warractice reality? Mute out our magical thinking? Get a lift that's life in its fullest?

May God grant us the grace to see things as they actually are, to learn what God can do through us for the sake of others.

> The Rev. Thomas M Kryder-Reid, Trinity Indianapolis, Indiana

www.anglicandigest.org

### The Christian Call to Care for Creation: review of Richard Bauckham's The Bible and Ecology (Baylor

University Press, 2010)

Ever since Lynn White deunced Christianity as the nost anthropocentric of the orld's religions" and blamed e Genesis story of creation for ving human beings the idea at creation was there for them use as they thought fit, there s been a strand in the environental movement that has oked on the Bible with suspion. White himself argued that hile Christianity was the urce of many of our problems could also become part of the lution if we returned to what termed the "heretical" vision St. Francis. Many environmenlists have accepted White's agnosis but preferred to look to stern religions or New Age liefs for inspiration than to ke a fresh look at Christianity. Richard Bauckham admits that ristian theology has colluded th the technological project of mination and that the modern alism of nature and history is read back into the Bible but w, he argues, a more "holistic,

integrated and ecological view of the world that has become available in recent decades" helps us to read the Bible differently. This raises questions about biblical interpretation and authority that will trouble some readers. These are clearly too big for Bauckham to discuss in the present volume though White's mention of St. Francis reminds us that there have always been alternative interpretations to those of the mainstream.

Even if he dodges the hermeneutical question, Bauckham has given us a valuable work that emphasizes the teaching of the Bible as a whole (and not just Genesis, though that is thoroughly discussed) and argues that the general picture is one of humans living in mutuality with the natural world and not simply dominating over it. The salvation promised in the New Testament will see conflicts and divisions healed, chaos eliminated, and creation freed from the evil it now suffers.

Bauckham opens his book (which is the substance of the Sarum Lectures delivered in Salisbury) with a critical look at what such theologians as Michael Banner have seen as the best model to understand the relationship between human beings and creation: that of stewardship. In Bauckham's opinion, this sets humans over creation, not within it, and fails to emphasize what he regards as a major biblical theme: human solidarity with creation. In contrast with White, Bauckham sees this then emerging in Genesis with the creation of Adam from the dust of the earth and by the placing of humans within the order of creation. Noah's action in saving animals from the flood is described as "the kind of responsible care for animals with which human beings had been entrusted by God at creation."

Bauckham admits that there are passages in the Bible which suggest the wilderness could be dangerous to human beings but argues this was not because it was uncultivated but because wild animals lived there. Isaiah looks forward to the time when the wilderness becomes a "fruitful field" and while Jesus was in the wilderness wild animals were with him, anticipating the peace between the human world and wild nature that is promised in the future.

- The Rt. Rev. Paul Richardson, Assistant Bishop of Newcastle, U.K.

## Called to Communal Maturity in Christ

Being Christian is to recognize our fundamental interdepend ence — we belong to one anoth because we belong to Christ. The corporate culture of belonging celebrated in the chief Ne Testament image of the Church

the Body of Christ.

This is the image developed: Ephesians where the author po trays the ramifications of corp rate identity that Christians shar The writer details the kind behaviour that Christians mu exercise, especially within th "household of faith," that is, th Church. The writer also identifie the goal of the Church's ministr to its members - that they wi be mature.

This maturity is not an individ ual attribute; it is the growth go of corporate maturity. This corporate rate emphasis recognizes th interdependence that baptis creates and that we are joine together as the ligaments of properly functioning body.

The adjective "mature" in the text of this letter is used in the sense of maturity as opposed infancy. There are references the New Testament to Christian ho are spiritually like infants d who are immature, unstable, d unable to digest full ristian teaching.

Laturity in the Church is corpote. The writer of the Letter to e Ephesians is advocating a ature church and such maturity mes from "unity of the knowlge of the Son of God," that is, telligent adult theology that has preciated the mystery of God's

ving purpose in Christ.

The writer recognizes that this aturity for the Church in hesus (and by direct implican for all churches) is not yet alized. This gap in maturity is a mptom of the classic tension entified within the New stament as the gap between he now and the not yet," the chatological tension that pereates the entire New Testament.

ach of us and all churches live eply affected by this eschatogical gap - we are not fully nctified, we are not completely ved, we are not fully mature. aturity, "the stature of the fullss of Christ" is ahead of us in r formation; it is still the goal, matter how long we have been ristians or how revered our story as church.

What we require in the Church in order not to sink into depression under the influence of this eschatological tension, "the now and the not yet," is pastoral care that has the goal and capacity to bring us to maturity. This pastoral care has to have a corporate dimension in order to reflect vividly and concretely the corporate nature of the Church.

he Church is not a collection of atomized Christians but a community bound through the adoption that the sacrament of baptism effects and signifies. Pastoral care has to have a corporate dimension; not imitate the clinical pastoral care with its individual therapeutic rather than theological basis.

We have all been influenced to think of care more therapeutically than theologically, so our expectations need to be challenged and perhaps reformed. All of us are to come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. That is the apostolic expectation of pastoral care.

 The Rt. Rev. Dr. Brian Farran, Bishop of Newcastle in Australia

#### Open Your Life, Open Your Hands

For a long while after moving from South London, I struggled with Somerset. I couldn't sleep because it was too quiet; I frequently got lost because there were so few street lights and I missed the aromatic smells that filled the streets around Tooting, but as time has gone on I have continued to discover things to delight in, not least the wonderful open skies of 'The Levels' which remind me constantly of the extraordinary beauty and possibility of God's world.

As I was reflecting on that the other day, I came across one of Mary Oliver's poems in her most recent collection, *Red Bird*. The first line reads: "I don't want to live a small life. Open your eyes,

open your hands."

As time goes on I have come to believe that every day God says to every one of us, "Look at me. Open your life, open your hands." It was what he said to me as he called me to Somerset. Sarah Maitland in A Big Enough God writes, "God is not careful, is not bound by the rules. God is careless, profligate, even...the imagination of God is outrageous. God allows complexity.

God obliges us to play the gam of becoming, and does not per mit us to rest on our laurels by to go on making things new making new things."

Where the grace of God is a work, God's love will draw unot into a world of rules and regulations but into a world of hop

and risk.

The God in whom we believe the God of all the earth, the God who is breaking through in ever age and culture, the God who not confined to the life of the church. If we go off in that direction our religion is likely to be more tribal than transformative and the God whom we worshi is the God whose love transforms and changes lives, the God who goes on making things new making new things!

What God wants most of all ithat we continue to be in the process of becoming, of discovering who God wants us to be growing, changing, and becoming fully alive with God's love sthat we can make a real difference for good in the lives of the people and the communities

where we live and work.

 The Rt. Rev. Peter Price Bishop of Bath and Wells, Ul

# Christians in the Workplace

am the station manager of e region's local Australian oadcasting Corporation stan. It's a busy, dynamic workace. I sometimes wonder what v job doesn't involve! Every y is different but the main role managing and ensuring we ve strong strategies in place to ow our audience. As manager, ave editorial responsibility for e station. A big part of my job ensuring that we are fair and lanced in the way we cover ories. While I miss the days of porting and flying in choppers, mping onto ships, and being nt to exciting places, I really ve that my job is about encouring, supporting, and leading a am of very creative people.

I have always felt drawn to the edia. As a very young child I member playing in my grandother's garage with my sister. e used to pretend to have our TV show and one of us ould read the news. So from a ry young age I had a fascination with the media. In Year 10 I dn't know what I wanted to have that the media was still mething I was interested in

and so I selected subjects which matched the communications course at Newcastle University. Eventually I ended up as a field reporter for the ABC, making radio features so the two things I really loved were combined. However, that happened through a lot of work and through a strong sense that it was exactly the right thing for me to focus on. I feel my job and career in the media is a vocation, not just a job.

People often ask me questions about my faith or why I go to church. I'm not someone to bash people over the head with the bible; I'd rather have an open, accepting conversation. My job is about conversations so sometimes deeper faith issues come up and it's nice to see that con-

nection happen.

I get a lot of satisfaction from doing my job well. I love that what I do matters to a lot of people. Our radio station has a great reputation here and a lot of people listen to find out what's going on in their backyard and connect with the wider community.

Mr. Phil Ashley-Brown,
 Anglican Encounter, Diocese
 of Newcastle, Australia

#### Parish Vision -

All Saints Church seeks to be:
People of God
Under God's authority
A united family
Empowered by the Holy Spirit
Worshipping God
And proclaiming the Good

And proclaiming the Good News of Jesus

To a wider community through word and action

– All Saints',Port Elizabeth, South Africa

## Even When You're Right!

The reason for using correct grammar and punctuation is to communicate clearly. Even when everything is grammatically correct the meaning can still be a bit foggy. There is the famous (and probably apocryphal) book dedication, "To my parents, Ayn Rand and God." In the *Los* Angeles Times of July 21, 2010, there was a picture of Merle Haggard that referred to a documentary about him. The caption read, "Among those interviewed were his two ex-wives, Kris Kristofferson and Robert Duvall."

The Rev. Richard R. Losch,
 St. James', Livingston, Alabama

## Broken Sinners Needing Mercy

Rend your hearts and not your garments.
Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love...
Ioel 2:11

Putting this verse another was "Wear smudges of ashes on you hearts and not your forehead Return to the Lord, your God, for he is gracious and merciful..."

In other words, to weat smudges of ashes on your force head would amount to nothin but pious ceremony, unpleasing to God, if we did not at the same time wear smudges of ashes of the heart.

It's easy to wear ashes an other outward signs of religious emotion, but to feel true reper tance is the mark of a genuir Christian.

Years ago, I was asked to spea to a group of children abou prayer. St. Paul's exhortation i Philippians was my text: "Hav no anxiety about anything, but i everything by prayer and suppl cation with thanksgiving let you requests be made known to God (4:6). I encouraged the childre pray with me, making their quests be made known to God. "e heard the usual wonderful uff: healing for pets, friends, achers. One little girl prayed: Help me God to know my ns...". It was like the Lord sent is eleven-year-old girl to speak me!

"Help me to know my sins." Tho among us this day has not ievously departed from God's ays? During the Litany of enitence, we pray for specific ns. To truly know our sins — to now, see, and feel the power of n turning us inward to self — is deed the soul-moving work of the Holy Spirit. It is powerfully umiliating, yes, but completely n-purging for "the Lord, your od is gracious and merciful."

I took a walk with a woman ears ago on a damp, chilly, winger Sunday afternoon to the earsh-side grave of her son, who ad been killed in Vietnam. She ad many memories of her son and freely talked about them: Phieta Kappa at an Ivy League shool where he also lettered in otball as a place kicker and efensive back and held various onors across the board.

As she was fondly reminiscing, the told me if she could have five inutes of her son's life again, it

would be the day he disobeyed her and ran into her garden — an angry, rebellious little boy - and trampled some of her flowers. Then, in a little while, with a broken flower in his hand he came back and threw himself into her arms, asking forgiveness. She said, "You know, I don't think he was afraid of punishment, he was sorry he hurt me, and if I could have him back for just five minutes, I would want to take him back as that mercy-seeking little boy." I was struck by that not wearing an honor's gown, not kicking the winning field goal to win an Ivy League game, not war hero, but mercy-seeking little boy.

The key to a meaningful Lent, indeed, the key to a meaningful Christianity and understanding the Christian gospel is to see ourselves as we really are, much like that little boy — disobedient, rebellious — wicked from my mother's womb — and to see God as he really is, much like that loving mother. A broken and contrite heart, O God, you will not despise.

— The Very Rev. Frank Limehouse, Dean, Cathedral Church of the Advent, Birmingham, Alabama



# **MOST WANTED**



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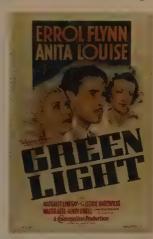
## Looking for a Nice Episcopal Clergyman in Literature?: Found one for you!

In an almost lifelong study of piscopal clergy in English and merican literature, I haven't een able to find too many.

es, if you don't blink, there's a lice one in Tess of the 'Urbervilles. And George Eliot's Mr. Tryan" in Scenes of Clerical fe is a human saint of the highest consecration. And Dickens ay have one or two if you look ard. There's also "Mr. Harding" Trollope. Cheek by jowl with less are Mr. Cadman and Mr. oneyman, and the awful clerical other in The Way of All Flesh.

Beginning in the twentieth entury, the pickings get really im. In our own day, if it weren't im Jan Karon, where would we in our search for nice piscopal clergy? But wait!: I've fund another one for you. And e's on television twice a year.

This is "Dean Harcourt", Dean Trinity Cathedral in an named Mid-Western American by during the Great Depression. Dean Harcourt" is a character in 1933 novel by Lloyd C. Douglas, who also wrote Magnificent Obsession, The Big Fisherman, and The Robe, entitled Green Light.



This almost forgotten novel, made into an A-Level Hollywood motion picture in 1937, starred Errol Flynn and Sir Cedric Hardwicke, and was directed by Frank Borzage. The novelist is describing Trinity Cathedral in its cultural and architectural setting:

"For more than three-quarters of a century, Trinity Cathedral had been one of the most highly respected institutions of the entire Middle West. This distinction may have been due partly to her imposing architecture, a stately Gothic strongly reminiscent of York Minster. It may have been accounted for also by her commanding location, for the

Cathedral close was bounded by four spacious streets, one of them Lake Boulevard, the most prominent avenue in the city.

"But Trinity's influential position rested upon something more consequential than these fortunate external phenomena. . . . She was not subject to the sudden chills and fevers which wobbled the erratic pulse of many another institution displaying similar symbols in the windows. Trinity had been singularly immune to widespread emotional epidemics."

You may think to yourself, "Don't I wish!" But that is how it really was; how the novel, and movie, *Green Light*, portray it.

What makes the Dean interesting is his serenity and unflappability, just like the Cathedral. As Lloyd Douglas puts it, "His serenity had become so potent that persons of every conceivable type came to him for advice, consolation, and encouragement."

Moreover — and this is crucial — the Dean has polio. He cannot walk. He is just barely able to stand. Like "Julius Penrose" in By Love Possessed, the mentor and teacher of the suffering characters can barely get around even with

the help of two strong canes and upper-arm muscles of iron. Dear Harcourt has suffered.

The philosophy of the nover and the movie, an excellent distillation with minor omissions for length of the book, is expressed quite nobly and beautifully by Dean Harcourt.

All human beings are basicall alike, toiling forward in an uphili struggle against odds that only gradually begin to be over whelming, and defeating. To every person comes a check of checkmate in life, which the Dean calls the red light. We are stopped by a defeat or impass that we cannot get over However, once we accept this fact, this red light against the hitherto blithely "planned" progress of our lives, then Goo gives us a green light. The green light makes it possible for us to move forward, often with good and even great effect, benigi effect, on the lives of others. The key is acceptance of the red ligh — God's red light!

This is an ancient philosophy known in some circles as the Theology of the Cross. I attempts to understand the God's characteristic work in ou lives is not through success and mastery — but through defea

hd loss of control. The red light f the Cross, you might say, has to link on right in front of you, in rder for the green light to come ter.

n the novel, all the characters ave to face a red light. Life cirumstances bring each to some orm of a red light, whether the ero's loss of his career as a sureon, or a lovely and brilliant oung woman's voluntary giving of a man she loves to another roman, or the Dean's own giving p of a "normal" human life ecause of his polio. Credibly, hd touchingly, each character is iven back a life, a good life, even happy life, by means of a green ght. (Incidentally, it's not at all rong to compare Green Light ith Somerset Maugham's novel he Razor's Edge, which also deals ith Mid-Western Episcopalians n their way to emptiness or real fe and fulfillment. There's your ummer reading for 2011.)

I've known at least one Dean arcourt in my years in the hurch. He sat all day seeing eople of all sorts and conditions and became the unofficial chapin to the quiet sufferers of a hole large city. He looked like ean Harcourt, too, right down the well-tailored clerical

clothes, though not overdone. He dressed well for the sake of his office, and that is really true.

Have you known a Dean Harcourt? Most towns have one. They are not always Episcopal clergy, but they are also seldom sectarian or "hard shell." We need

more. Will we get any?

I recommend *Green Light*. Lloyd Douglas' style does take some application. I don't know what it is about it. It's probably the passage of seventy years, for I think Americans talked differently then — not very differently, but enough to keep the reader on his or her toes. And there sure are a lot of characters! What you're going to like, however, are the descriptions of Episcopal church services, and also this fine experienced man, Dean Harcourt, who is no stranger to suffering.

But about those red lights...

P.S. The movie version of *Green Light* is not on DVD. Nor is it on YouTube. You're going to have to videotape it next time it's on the Turner Classic Movies channel, which is about every six or seven months. My own copy? Well, I keep it in a safe deposit box.

- The Rev. Dr. Paul F. M. Zahl

# The Baptism of Our Lord

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

One Sunday morning in early January, some years ago, I stood shivering where a stream running into [Wisconsin's] Lake Mendota had kept open a spot in the ice. A priest filled some water jugs through the opening and said prayers over them. In the Eastern Orthodox Church, he explained, holy water could only be made on the first Sunday after the Epiphany — the commemoration of our Lord's baptism. Enough had to be made to last an entire year.

It seemed an odd custom. I thought (and think) of Jesus as the font of living water that never runs dry; so why this apparent scarcity? It certainly emphasized an important occasion in Jesus' earthly life: he received the Holy Spirit and began his formal ministry as did

each of us at our baptisms Immediately after his baptism he went into the wilderness where water was scarce.

Perhaps the answer is simples than that: perhaps baptism gives us all the water we'll ever need. When Jesus explained the living water to the Samaritan woman he didn't say, "and I'll give you more water whenever you need it." Rather, he said that she would never need water again that the water he would give he would become a spring welling up in her. (Perhaps that's why, as John tells us, Jesus left the task of baptizing new disciples to his other disciples.)

So I needn't have worried. The priest probably had a good idea of how much water he was going to need that year. But even if all of the water in the jugs got used we each had a wellspring or water within from which we could drink whenever we wanted and share with the thirsty around us. That first dip in the water was the beginning or Jesus' ministry — a beginning that he, and we through him carry with us without end.

 Carey Woodward, via the Diocese of Fond du La



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# A TAD OR SO AGO



<u>) years ago</u>

## POINT OF VIEW

E Churchmen seem to be separad from most of our fellow men by e fact that their way of life is totaldifferent from ours — so different at it sometimes seems virtually possible to bridge the gap tween us and present to them the hristian view of the human situaon. We Christians see human life nd human history held in the inds of God. We see the whole natal order as dependent upon the eater supernatural order. Outside e Christian Church there is a totaldifferent view of things. Modern cular thought ignores the reality eyond this world. It treats this orld as The Thing. Modern secular inking assumes that only what we perience directly with the senses the "whole show." We look at the opaganda of modern secularism nd we see that under man's manrement the world is supposed to on the whole in a reasonable ape. The normal course through e is pictured as a progress through increasing number of acquisions and comforts. Disaster is left t of this picture. Likewise evil is mething which reaches out to

claim other people only. We, as normal, unexceptional people, are, thank God, reasonably safe from that sort of thing. You see what I mean? The propaganda of the modern world conceals from people the true nature of the human situation. The first two points in the Church's message to the world are always these: first, we men and women are God's creatures, made by Him, dependent upon Him for life and health and everything that we have; and secondly, we men and women are sinful. Those are the two preliminary facts which we have to get across to the modern world. Then our talk of the duties of worship, penitence, and prayer will begin to make sense. You can't worship until you've got the awareness of a life outside time, where dwells the Person to be worshipped. And it's no good talking of penitence or redemption until people have begun to feel the great weight and reality of human sinfulness. People can't sincerely repent until they have become genuinely conscious of wickedness. If the Church really stresses our creaturely dependence and our sinfulness, then people will listen.

- Harry Blamires in *The Living Church*.

## 25 years ago

#### **NEVER AGAIN**

I. NEVER AGAIN will I confess, "I can't", for "I can do all things through Christ which strengtheneth me." Phil. 4: 13

II. NEVER AGAIN will I confess lack, for "My God shall supply all of my need according to His riches in glory by Christ Jesus."

Phil. 4:19.

III. NEVER AGAIN will I confess fear, for "God hath not given me the spirit of fear, but of power, and of love, and of a sound mind." II Tim. 1:7.

IV. NEVER AGAIN will I confess doubt and lack of faith, for "God hath given to every man the measure of faith." Rom. 12:3.

V. NEVER AGAIN will I confess weakness, for "The Lord is the strength of my life" Ps. 27: 1 and "The people that know their God shall be strong and do exploits." Dan. 11:32.

VI. NEVER AGAIN will I confess supremacy of Satan over my life, for "Greater is He that is within me than he that is in the world."

I Jn. 4:4.

VII. NEVER AGAIN will I confess defeat, for "God always causeth me to triumph in Christ Jesus." II Cor. 2:14.

VIII. NEVER AGAIN will I confess lack of wisdom, for "Christ Jesus

is made unto me wisdom from God." I Cor. 1:30.

IX. NEVER AGAIN will I confess sickness, for "With His stripes I am healed" Isa. 53:5, and Jesus "Himself took my infirmities and bore my sicknesses," Matt. 8: 17.

X. NEVER AGAIN will I confess worries and frustrations, for I am "Casting all my cares upon Him who careth for me." I Pt. 5:7. In

Christ I am "care-free"!

XI. NEVER AGAIN will I confess bondages, for "Where the Spirit of the Lord is, there is liberty." II Cor. 3: 17. My body is the

temple of the Holy Spirit!

XII. NEVER AGAIN will I confess condemnation, for "There is therefore now no condemnation, to them which are in Christ Jesus." Rom. 8:1. I am in Christ, therefore, I am free from condemnation.

Don Gossett, as it appeared in Wholeness, Levin, New Zealand.

# Spring: A Time For Cross Training

In our world, it seems the ords "spiritual" and "disciine" don't always go together. would contend, however, that ere is no genuine spirituality, genuine Christianity, without me kind of spiritual discipline. few years back, Richard Foster rote a book entitled Celebration Discipline, in which he enumeres twelve tried-and-true spirial disciplines that have benefitd Christian men and women own through the ages. As we ead into Lent, this time of pring training" for the faithful, want to share Foster's list with ou, along with my own loughts about why these spiriial disciplines are so important or our ongoing growth in hrist.

Reading Scripture. The Bible foundational for spiritual rowth. It is God's self-revelation, where he tells us who he is, and so a daily time of Scripture ading should be part of every hristian's day. If you haven't this into practice, a good eginning might be to commit to be minuted as day, meditating

on and praying about what you've read. Then, once a daily discipline is established, let it grow from there.

- 2. Daily Prayer. Anglicans have seen the Daily Office (Morning and/or Evening Prayer) as the framework for daily prayer, coupled with the Daily Office lectionary (the schedule of Scripture readings beginning on page 934 in the BCP). There are also simplified outlines of Daily Prayer for Individuals and Families on pages 136–140 of the BCP. And of course, you can always pray a set liturgy. Whatever you do, be sure to commit to a certain time each day, lest a discipline of prayer elude you.
- 3. Fasting. Here is a discipline particularly appropriate for Lent. Jesus assumed his followers would fast. "When you fast...," he said in Matthew 6:16, not "If you fast"—since this is a discipline that strengthens the most important "muscle" when it comes to faith: the will.
- **4. Study**. God made you with a mind and he wants you to use it! St. Paul writes, "Whatever is

true...honorable...just...pure... lovely...gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (Phil 4.8) Perhaps you could pick up a book this Lent that nurtures both mind and spirit.

- 5. Giving. Jesus talked about money more than any other subject. Fr. Maceo used to say that you could tell what a person worshiped by looking through his checkbook. It's true: there is no Christian "spirituality" that is not connected to stewardship and sacrificial giving.
- 6. Solitude. This is a hard one for many of us, but maybe you could find fifteen minutes a day this Lent to be quiet, to be alone with God. Or perhaps you could set aside one quiet day this season at a retreat center, or in the woods, or another place away from the world's distractions.
- 7. Submission. It is hard to give in, but autonomy is not a Biblical value. We are called as Christians to respect those in authority over us and to submit one to another out of reverence for Christ (Ephesians 5:21). Might there be ways this Lent in

which you could practice deferring to others, whether at work or at home?

- 8. Service. Maybe this Lent you could think of doing something for a person who could never ever pay you back serve an outreach ministry, provide meal for a family in need, or help take care of an elderly neighbors.
- 9. Confession. It's "good for the soul," they say. Indeed, a spiritural discipline of Confession, either a daily recollection of your singular or sacramental Confession with a priest is a hallmark of a soul being trained by the cross: dying to sin and growing in grace.
- 10. Worship. "Remember the sabbath day, to keep it holy" is one of the "Big Ten" (Exodus 20:8); faithfulness in Sunday worship should be a given.
- 11. Guidance. We all need per spective from time to time, and we all seek it out when we're making an important decision trying to decide on a school for our kids, an investment for our future maybe we need to as one of our children how to program our television remote. Decided to a contract of the contract of the

hom you can go for spiritual uidance this Lent? You have riests who are available for that ery purpose.

2. Celebration. It might sound range, but celebration is also a iscipline we need to learn. We I need to grow in our ability to joice in the goodness and grace i God. In fact, heaven will be set that — a celebration of God's reatness, and I know some hristians who are in dire need if practice before they arrive! laybe you can save this disciline for Easter season and think if some special ways to celebrate risen life in Christ.

So there you are: twelve discilines to consider this Lent from ichard Foster's Celebration of iscipline. It is curious, I think, hat some folks think that our piritual lives should be susnined automatically, without ffort, without the kind of care nd discipline we afford our hysical bodies when it comes to iet and exercise. But if we look t Scripture, we see that hristians are not couch potaes; they are described as athtes, called to discipline. uthor of Hebrews writes, "Let s run with perseverance the

race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." (Hebrews 12:1b-2) You see, even Jesus endured the discipline of the cross, believing the pain was worth the gain. And it's the same for all of us who bear the name "Christian." We are called to take up the cross and follow Christ, especially in this season of Lent, so that by embracing the disciplines of the spiritual life, we will be strengthened in the character of Christ and share more fully in his resurrection joy.

> The Rev. David Houk, St. John's, Dallas, Texas

# Epitaph (Allegedly in England)

Remember man, as you walk by, As you are now, so once was I, As I am now, so shall you be, Remember this and follow me.

To which someone replied by writing on the tombstone:

To follow you I'll not consent, Until I know which way you went.

# Healing Through Forgiveness

Like Tiger Woods, all of us have a secret life that no one sees. No one except God, that is. Like Tiger Woods, we would like aspects of our past to be forgotten — but what we really need is for those wrongs in our past to be forgiven.

We all get things wrong from time to time. To put things right we need to admit to the wrong done, ask forgiveness of the person(s) concerned and commit ourselves to new ways. The healing power of forgiveness is central to healthy relationships. In our relationship with God we also get things wrong from time to time. Just as we put things right with people, so we put things right with our Loving Creator.

Our saying, "Loving God, I am sorry, will you please forgive me?" is made easier because Jesus' dying words from the cross apply to us, "Father forgive them for they know not what they do."

How do these words apply to us? Jesus' death on the cross is

God's offer of forgiveness to u for both our wrong acts (sins and our rebellious nature (sins In the Lord's Prayer, Jesus taught us to seek God's forgiveness be praying, "forgive us our sins." Of course, we can choose not the use these words. It is up to us the decide if we want the healing peace and purposes that reconciliation with God will bring.

The cross of Christ is God's offer of forgiveness and healing.

- The Rt. Rev. John Harrower Bishop of the Anglican Church in Tasmani

1 1 1 1 1 1

He enters by the door, who enters by Christ, who imitates the suffering of Christ, who is acquainted with the humility of Christ, so as to feel and know that if God became man for us man should not think himself God, but man. He who being man wishes to appear God, doe not imitate Him, who being God became man. Thou art not bid to think less of thyself than thou art, but to know what thou art.

- St. Augustine: On the Wor



# HILLSPEAKING

DPERATION PASS ALONG DPA) and I celebrate our thirty-inth anniversary at Hillspeak his year. OPA had its inception the spring of 1972, and Patient Vife and I arrived on the 4th of aly. Meanwhile, THE ANGLICAN DIGEST (TAD) will celebrate its fty-third anniversary in the utumn of 2011.

OPA is the brainchild of the te Howard Lane Foland, the piscopal priest who founded fillspeak and its ministries. Its rst operator, Wynne, then, wenson, fleshed it out.

Its idea, passing along books rom people who no longer need r want them to people, such as eminarians, newly ordained riests, and interested layfolk who need or desire them, quick-r caught on. As Father Foland aid, "It's that simple."

Within a few years, some ten nousand books were on OPA nelves. Using a basic 3x5-card ystem, a card for each book and card for each donor, the card file quickly became almost as large as the collection of books. Today, with something like twenty thousand books-in-waiting, that information is all computerized.

No charge is ever made for a book, only the cost of getting the book to its new owner is requested. And in the case of requests from Third World countries that cost is assumed by Hillspeak. Many First World requesters throw in a few extra dollars for postage and all the extra dollars are used to send books to Third World requesters. As of this writing, 26,000+ books have gone to Third World recipients out of the 226,500+ that have been passed along since 1972.

Many of the letters you see excerpted on the back of Hillspeak solicitation letters come from grateful recipients in Africa, Asia, the Philippines, and elsewhere.

Completely ecumenical and with no means test whatsoever, books requested become books

passed along. If the book requested is not on an OPA shelf at the time of the request, a notation is made and if the book comes into Hillspeak within a year of its request it is passed along. Requests may be renewed and, in the case of more obscure writings, often are.

Just as books are passed along ecumenically, books are received from many denominations and traditions. Books have been donated by an Orthodox monk in New Zealand, a Roman Catholic prelate in New England, a Presbyterian church in Alaska, a Methodist church in California, and a Nazarene college in Arkansas.

With the advent of the new millennium, OPA started receiving clericals, altar fittings, vestments, and the like on the same basis as books.

More than 7,500 such items have been passed along.

OPA invites your participation, either as donor or donee. As the Father Founder said, "It's that simple."

- The Trustees' Warden

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Whether seeking the serenity of an Ozark mountain retreat, searching shelves in Operation Pass Along, or doing research in the Foland Library, Hillspeak's guest quarters are ideal. Scenic vistas from atop Grindstone Mountain and the proximity of Eureka Springs draw visitors from around the world: Each unit accommodates at least four people with a fully equipped kitchen. See them online at anglicandigest.org or call for more information or to make reservations. Linens are supplied but no maid service. Plan to spend some time with us.

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# Kneeling Before a Loving God

neeling to pray was one of the bst characteristic postures of rlier generations of Christians. any novels and memoirs speak the courage of those who, in rracks or school dormitories, owed their faith by kneeling to ay. A. A. Milne's Christopher bin famously kneels at the foot the bed to pray.

neeling is not exactly in fashn in churches today. There may a dazzling display of beautily worked tapestry kneelers, a stimony to the talents of the ngregation, but more often an not, even in cathedrals, the struction will be "kneel or sit", d most will sit.

t one level it seems trivial, but mething has been lost here. We bodily beings, and "body lanage" is something we all recogse. Newspapers carry articles alysing the nervous scratching the nose, the twisting of a ring, a tugging at a cuff, to judge nether the politician or celebrity at ease. We welcome close ends with an embrace. We do t convey our love and affection another by sitting and

telepathising intently at them. When Judas betrayed Jesus with a kiss, it was a deep undermining of the love, loyalty and affection that greeting with a kiss conveys.

Prayer is expressed and indeed enabled by posture. There is a place for sitting — for the slow, meditative recitation of psalms, or attending to the reading of Scripture, holding ourselves in an attitude of uncompelling expectancy, open to the mystery of the love of God. Our hands can be held open to express that openness, and to hold those for whom we pray to that love. Albrecht Durer's praying hands is one of the most popular images of prayer.

here is also a place for kneeling, and many of the words in the Bible that are translated as "worship" literally mean going down on our knees or even prostration. Kneeling is a posture of penitence, supplication and adora-The notorious "Black Rubric" or "Declaration on kneelat the end of the Communion service in the 1662 Prayer Book said that receiving Communion kneeling was to signify "our humble and grateful acknowledgement of the benefits of Christ" given in the Sacrament.

Ritual disputes in the Church of England, whether at the Reformation or in the nineteenth century, were always less about the gestures than about the doctrine they signified. So Father Mackonochie of St. Alban's, Holborn, defended the ritual and gesture of his church services, as "the barest alphabet of reverence for so divine a mystery."

I visited the ancient Syrian Christian communities of the Tur Abdin in southeast Turkey, where worship is in the language Jesus spoke. Very early in the morning, young people who had learnt the ancient hymns and chants of daily prayer, came to worship. They stood and sang in haunting chants. They bowed, they knelt, they touched their heads to the ground in adoration and penitence. It is likely that these ancient Oriental Christian traditions contributed to the moving pattern of corporate prayer in the mosque. In Islam there is no doubt that posture and prayer are closely related. Standing to pray is also deeply rooted in both Jewish and Christian traditions. In one of his parables, Jesus tells how both the self-regarding Pharisee and the manipulative tax collector conscious of his sin

stood to pray. As Easter peops. Christians understood that standing and lifting hands in prayed depicted in many paintings the Roman catacombs, is a signithe new creation brought about the Lord's Resurrection. So Jerome tells us that in Eastertice particularly "we do not kneed or bow to the earth, but rises with Christ we are in the heavens."

Standing, sitting, kneeling, bowing down to the ground; our booies express and enable our corring before God, the God with meets us with divine compassion running to embrace us in love like the father in Jesus' moving parable of the prodigal son. Postur can lead us into prayer, just as the savouring of familiar words of praise and penitence can enable us to "taste and see how gracious the Lord is."

We are not simply minds that think or disembodied spirit! Body language enables our oper ness to God and leads us deeper into the discovery that prayer indeed, as George Herbert put i "the heart in pilgrimage."

 The Rt. Rev. Geoffrey Rowel Bishop of Gibraltar in Europ



#### AND IN ALL PLACES



The Very Rev. Terry Allen hite became the eighth bishop the Episcopal Diocese of entucky. Bishop White suceds Bishop Edwin "Ted" G. alick who served since 1994 and all become assistant bishop in Epiocese of Virginia in January 11. Prior to his election, Bishop hite was dean of Grace and bly Trinity Cathedral in Kansas ty, Missouri.

A Tip of the Biretta to ithedral Church of All Saints, alifax, Nova Scotia, on its 100th niversary. All Saints opened on pt. 3, 1910, 200 years after the st Anglican service in Canada Annapolis Royal in 1710. illiam Bullock, an Englishman, st preached in Newfoundland d later became the first dean of ova Scotia.

The Very Rev. Scott Byron ayashi became the eleventh shop of the Episcopal Diocese Utah. He succeeds the Rt. Rev. arolyn Tanner Irish, 70, who rved since 1996. Most recently, shop Hayashi served as canon the ordinary in the Diocese of nicago.

\$\frac{1}{4}\text{ St. John's, Chula Vista,} California are planning a ten day romp through the upper right hand side of England (Northeast coast and Lincolnshire) to bring to life many of the faces and places that played a significant role in the history of the Anglican Church — a history in which beer, fish and chips, and Alnwick Castle (aka "Hogwarts") feature prominently. If a trip to England in September 2011 sounds good to you, field questions to or get a tour outline and photos from Ruth Arnett, St. John's Outreach Ministry Coordinator, 619-420-6999 or chicksforchrist@cox.net

aftershock gave two workers suspended above ChristChurch (New Zealand) Cathedral "a lifechanging experience." They were suspended from a crane on a platform, inspecting a stone cross on the southern gable of the cathedral when a 5.0 magnitude aftershock struck. One clung to the stone cross as it swayed back and forth while the other gripped the stone gable. "We just shared a life changing experience." The large

stone cross, deemed unsafe before the aftershock, was later removed.

\*\*Don't forget the children: Madeline Queen received the Barnum Award for her efforts to renew the church nursery at All Saints in Portsmouth, Ohio. She organized bake- and craft-sales to raise funds for the renovation. The award from Ringling Bros. and Barnum & Bailey recognizes children affecting their communities through inventive and pioneering actions.

\*\* Virginia Theological Seminary and the Diocese of Northern California were both



struck by fires in October. The VTS wooden chapel, built in 1881, was heavily damaged and some significant historical stained glass destroyed. In Sacra-

mento, California, the headquarters of the River City Food Bank, a ministry of the Diocese of Northern California, was burned and the diocesan headquarters, including the office of the bishop sustained heavy fire, smoke, and water damage. Ministry activi-

ties at both sites, though impeder are being restored.

St. Matthew's, Houmi Louisiana was also destroyed by fire in the early morning hours. November. The Gothic revivas style church, built in 1896 of locacypress wood and listed in the National Registry of History Places, is a landmark in Houma, town known for Cajun culturand its proximity to Louisianas swampland.

Southeast Florida began a regular schedule of worship in Portuguese after more than a year of preparation. The Lusophom (Portuguese-speaking) congregation at St. Nicholas in Pompara Beach is believed to be the firm Episcopal Portuguese language ministry in the United States.

The Rev. Dcn. Fatime Yakubu-Madus, daughter of Muslim imam, was ordained in the Episcopal Diocese of Indianapolis. She founded a non-profit organization, We Can Missions Inc., and has organized medical missions to Nigeria for the past five years. "My dastrongly believed that if you don't have faith in God, you don't have any anchor when anything hap

ns. I feel strongly that God has en calling me to be a deacon." nti-Muslim sentiment is discibing to Dcn. Madus who says at although she "has been ristian for a very long time, I d myself being on the defence, trying to explain to people nen they make categorical statemts about Islam. I try to tell em what it is. They don't derstand that it's not Islam that oduces terrorists; it's people at are in the Islamic faith that cide to be terrorists."

The Rev. Margaret Lee is the st woman to be ordained a iest in the 133-year history of Peoria, Illinois-based Episcol Diocese of Quincy. She rved for fourteen years as a acon in the Quad Cities, and rrently serves the congregation All Saints in Moline.

All Saints', Hilton Head, South Carolina parishioners John and Mary Armbruster learned the small Juma, Dominican Republic, fire department was in urgent need of a fire truck. The Armbrusters mentioned to the Rt. Rev. Julio Holguin they owned a fire/rescue truck they used earlier as part of a tree farm and agreed to donate it to the Episcopal Diocese of the Dominican Republic. As a Lenten project, All Saints' parishioners donated \$7,500 to help defray the cost of updating the fire truck and to cover shipping the vehicle to Juma. Members of the Juma Fire Department were so delighted with the donation that all the firefighters decided to join the Episcopal Church and donated a tract of land in Juma for the diocese to build a chapel.

## The Franciscan Order of the Divine Compassion

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# Amazing Bible Statistics

The Bible has some amazing statistics. First of all the Bible is not one book, but a library of sixty-six books written over a 1500-year period in three languages by forty authors living in ten different countries. The authors' works include history, mystery, romance, poetry, prose, and even humor. A cast of 2,930 characters are depicted in 1,551 places. How did this amazing collection come about?

God revealed himself through the Jewish prophets. The Jews reverenced the writings of the prophets and carefully preserved them. These sacred writings, the Hebrew Bible, became the Scriptures of the first Christians. Christians recognized these Scriptures contained promises of the coming of Jesus. The apostles taught the good news of the gospel of Christ from the Hebrew Bible. Inspired writings, the writing of the apostles, were later added to the Hebrew sacred books to make up the canon of Scripture.

The Greek word *canon* means a rule, measuring rod or standard. By the fourth century the

Christians conclusively recog; nized that there was a Christian canon — the collected writings which set forth the standards of Christian truth as first taught by the apostles. In part, this finalization of the Christian canon came about because of the rise of various heresies.

The Gnostic heretic Marcion about 140 A.D., was the first to make a list of what books he thought were depositories of the truth. Marcion believed the Goo of the Old Testament was evil, so he rejected the entire Old Testament. He only accepted parts of the gospel of Luke and ten of Paul's epistles as true Surprisingly this false teacher was performing a valuable service. By listing the books he thought were evil and wrong the church leaders were forced to carefully consider and confirm what Christian writings were true and authoritative.

Irenaeus, a church father writing about 180 A.D. attacked Marcion's Gnostic heresies Irenaeus affirmed the Hebrew Scriptures as true because ir them were the many prophecies fulfilled in Jesus Christ. He also used quotations of many of the

few Testament writings about ne person and salvation work of esus Christ.

Throughout the second and hird centuries the church fathers burstantly quoted the early apostes and the gospels to explain thristian teaching to believers and to counter the teaching of the eretics. These Scriptures were a amon or rule to both measure that and resist error. The early hurch was in strong agreements to which writings were sacred.

n 303 A.D. the Roman Emperor piocletian sponsored the last mpire-wide persecution of the thristians. His edicts demanded hat churches be destroyed and ne Scriptures burned. Some hristians were burned because ney refused to turn over their acred books. Soon after the mperor Constantine prolaimed Christianity the legal eligion of Rome in 324 A.D., he equested that Eusebius of laesarea produce fifty copies of ne Scriptures to be used in the apital city of Constantinople. usebius collected the sacred exts and combined them into ne volume.

There were many other thristian writings in circulation the fourth century. Some were

good for reading but not inspired. Others claimed to be inspired but were actually written by heretics and false teachers. A number of the false books, e.g., the Gospel of Thomas, had names similar to Scripture but were full of error. Bishop Athanasius of Alexandria in Egypt realized that the best defense against heresy was a clear understanding of Scripture.

In his Easter letter of 367 A.D., Athanasius set before his people "the books included in the Canon and handed down as Divine." Athanasius' list of the inspired books of both the Old and New Testaments was the first list of Biblical books which corresponds to those we have in our Bible today.

 The Rev. William T. Luley, St. Luke's, Manchester, Missouri

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## Words Worth Dying For

I knew that painting would insinuate its way into my life. The colors were too garish, the captions too graphic for it not to do so. I sat under that painting time and again for the three years I was a student at Virginia Theological Seminary; it was bound to work

its way under my skin.

The painting was a fairly crudely done piece of artwork on the Martyrs of Uganda. You didn't have to study the canvas to determine the subject matter; it was printed out in large letters across the top, Uganda Martyrs 1885-1887, flanked by an image of the outline of Uganda and a cross. Beneath that headline, there is a central painting of nineteen people being burned alive for their faith. Surrounding that group of martyrs are two other panels of slightly smaller size and then eight smaller scenes each showing martyrs being killed in various ways, with descriptions too graphic for a family newspaper. The painting is impossible to ignore and hard to forget.

My first year in seminary, I took Hebrew. I joined a study group and we grabbed a table in the back of the student lounge for the hour before class. We used the time to quiz one another or vocabulary and grammar. The painting was right over us as we worked.

Day after day, week after week we toiled over ancient Hebrew The painting silently watches over us the whole time. I enjoyed studying Hebrew, but sometimes deciphering the squiggly lines dots and dashes would give me headache, especially as Hebrew came after I had already had morning full of classes. My brain feeling full from all the intake, would make a cup of hot tea. Assipped my Earl Grey, the martyr of Uganda looked on in agony.

I started asking around about the painting. I could never name down the artist or the date precisely, but I found out that a student from Africa, probable Uganda, had painted it whill studying at the seminary. The art work had been left for the seminary by the student and was assome point hung in the student lounge.

I became increasingly curiou about those Ugandan Christians I discovered that a handful of Roman Catholic and Anglicas missionaries went to Ugands sometime shortly after 1877. These missionaries preached the

bod news of Jesus to the court of ing Mutesa, who was curious bout the faith.

Autesa's successor, King wanga, was suspicious of this range teaching. Mwanga disovered an Anglican Bishop hose missionary work had penrated to the Ugandan shores of ake Victoria. Mwanga had ishop Hannington's group torred for a week and then put to eath on October 29, 1885. The ishop's last words were, "Go, tell Iwanga I have purchased the bad to Uganda with my blood." Mwanga found the Christians ithin his own court to be even ore disturbing. The converts to hristianity placed their primary valty in Jesus Christ rather than Mwanga as their king. The frican monarch made it a capital rime to even go near a Christian. hen on June 3, 1886, Mwanga orced 32 young men of his own ourt to renounce their faith in hrist or die. The pages of his ourt chose death.

On the day the sentence was to e carried out, the young menralked to the place of execution nging hymns and praying for heir enemies. Those who looked in were inspired to seek out the emaining Christians for instruction in the faith. The number of conversions rapidly increased, moving well beyond the king's court. The conversions were the result of one Ugandan telling the good news of Jesus Christ to another, rather than the preaching of foreign missionaries. Uganda became the most Christian nation in Africa.

I continued to study under the lurid painting with a new appreciation for those African saints. After the first year of Hebrew, I started studying Greek. I couldn't imagine a better place to gather a study group than under the Martyrs of Uganda. I still wasn't sure why it was the best spot for study, but I was convinced the table under the Ugandan martyrs was the place to be.

My third year of seminary, I no longer had the excuse of studying with a group when I sat under the painting. I was working on a thesis on Jonah that kept me involved in the Hebrew. I was also working as a teaching assistant in Greek. When I had language work to do, I couldn't help occasionally going over to sit under the painting while I worked.

Sometime during that third and final year of seminary, the meaning of it all sank in. Deep within

my bones I became aware of why I needed that painting watching over me as I deciphered ancient texts. These were not just any words I struggled to learn to translate. These were the ancient words of our Old and New Testaments. I was not giving myself a headache to understand some dusty old academic text. I was working to gain a deeper understanding of the living, lifebreathing word of God.

In case I was ever tempted to think of my work as solely academic, with no on-going message of life and hope for the world, the Martyrs of Uganda were there to watch over me. My African brothers and sisters in the faith kept me focused on the cost that had been paid to share these words with the world. I was studying the very life-giving word that caused a group of pages for a Ugandan king to go to their deaths joyfully singing songs of praise to God. The Hebrew and Greek became for me what the word of God had been for those African saints 115 years earlier — words worth dying for.

The Rev. Canon Frank Logue,
 Canon for Congregational
 Ministries, Diocese of Georgia

#### About the Cover



The pen drawing of Christ: drawn with a single line an appeared in Real Pen Work 1883 published by Knowles & Maxim Hudson Maxim was an invento and entrepreneur while Alde: Knowles was an expert penmar They both set out to sell their in and instructions for elegant wriing styles and pen work - Rea Pen Work 1881 was designed to be a self-teaching aid. Boasting it i "The greatest means ever know for learning to write in an elegar hand," the exercises were mor about developing writing tech nique than art. The artist in thi case is unknown; the pen used t complete in a "single" stroke ur certain (Waterman invented th first fountain pen around 1884 the result intriguing.

## "I Can't Sing . . . So Why Should I?"

How many times have I heard is one over the decades I've en leading worship music! In ery congregation on Sunday ornings while worship songs e being sung I look around and e a number of people, men ostly, standing with mouths amped shut, padlocked, lookg like stoic bumps on a log. "In't sing....so why should I? on't want to mess up the unformate people around me that ould be forced to hear my onotone drone."

When I used to go around the puntry doing conferences and eaching concerts" there was ways a point in the teaching here I'd try to answer this testion. I'd start by telling a pry...giving a witness, actually,

a little congregation in the ississippi Delta where I once

as the rector.

In the mid-1980s Church of the dvent, Sumner, Mississippi, in lahatchie Country, was posioned along a row of pines on e edge of a sprawling cotton old and had an average Sunday tendance of about thirty. (Still bes, I think.) Most of the conegation were cotton plantation

owners or otherwise closely connected to the agrarian way of life still alive in the Delta. I always used to say (and still say) that when I first moved to the Delta from Memphis I came to a stunning realization: the famous writer William Faulkner was not the brilliant character creator I once thought. It quickly became clear to me that all he did was hang out in the Mississippi Delta and just learn to take good notes!

In Sumner, two "characters" were Bubba Graham and Mike Mills, both related to the Buford family in some way. Mrs. Ada Gwin Buford was one of the several exceptionally gifted and strong-minded matriarchs of the parish. In her younger years she had been a beauty queen who possessed a "Met" quality voice and after she married T.C. Buford dedicated much of her life to being a first rate church musician. She knows her stuff. Church of the Advent did not lack for talent! But when it came to music, Bubba and Mike had none.... no talent that is. Neither of them could carry a tune in a washtub. No matter. When they were growing up Miz Gwin taught them to "sing anyway", participate, worship, don't just sit or stand there! And folks,

when Miz Ada Gwin speaks, people listen! And because of this while I was there at the Church of the Advent I witnessed a remarkable thing and learned a valuable lesson.

In worship on Sunday morning the little congregation filled the space with themselves. Obviously with but thirty in the church I'm not talking about standing room only. I speak of an entire community for whom it is standard operational procedure to "give themselves" to the worship. No bystanders. And I learned the ones who made the most difference, the ones who really helped the community (and any guests) "turn the corner" when it came to actual personal involvement in all aspects of the worship were Mike and Bubba. They had grown up being taught and therefore became accustomed to "just give what you've got" when it came to worship. Participation trumps perfection. And full-hearted participation is expected. Halfhearted won't do. These two grown men "got it." And each Sunday they gave it. And here's what I saw. Every Sunday I saw it. And it was especially obvious when new people came into our worship. They always commented to me after the worship.

If Bubba and Mike can "singa then anybody can sing! It's no about performance. It's about u giving ourselves. Those two monotones "set the tone" for worshipping "in spirit and i truth." There was a sense of free dom and a spirit within the wo ship that just felt like you wer home. The tone set was one off lack of self-consciousness so ran in liturgical churches where th flow of worship through th Prayer Book requires some learn ing and familiarity and no orr wants to be caught "out o place." But it was Bubba arr Mike and their participation tha helped an entire communit keep the main thing the mail thing, especially guests hype: sensitive to "how things are sur posed to go." The result was consistent, relaxed warmth to the worship. It was "real."

And, finally, that's what believe people all over the cour try are searching for in worship....and, for that matter, what the Lord most desires. The Lor wants the worship to have hear Music can be perfectly in tun and still be heartless. A congregation can easily shift from standard of allowing the choir of worship team to "lead it" to le

g the choir or worship team o it." And that won't do, will

Charlie Baldwin, our new rish minister focused on pastal care, reminded me of an old axim that's worth repeating. Ie (or she) who sings prays ice." This is true. Music carries a speech of the heart "too deep words." It is a vehicle for the ul that goes right along with a power of words yet carries ore than language can bear. In ort, music helps you give your. And that, my friends, is all a Lord asks!

 The Rev. Ted McNabb, Saint Michael's, Charleston, South Carolina

#### Children in Church

After a church service on inday morning, a young boy iddenly announced to his other, "Mom, I've decided to come a minister when I grow o." "That's okay with us, but hat made you decide that?" Vell," said the little boy, "I have go to church on Sunday anyay, and I figure it will be more in to stand up and yell, than to and listen."

#### Readers Write

The story of the three-year-old who told his mother to thank God for starting their car (TAD, Winter 2010) reminded me of another wise child. One winter day in a snow storm, unable to get my car up our steep drive, I was struggling up the hill with my one-and-a-half-year-old in one arm, my cane in the other hand (post polio), and three-year-old Laura hanging onto my coat, when she said, "Jesus could push"!

- Castle Rock, Colorado

I shared the "Puns for Educated Minds" (TAD, Autumn 2010) with a friend. The last one (cannibals, a missionary, and a taste of religion) prompted him to add: When cannibals ate an Episcopal priest, the meal was followed by an "Anglican digest."

- Mountain View, Arkansas

I loved the poem attributed to Bishop Robert Spencer in the latest issue of TAD. Lo, those many years ago (I do believe 1948 or 1949), I was confirmed by him in — get this — a confirmation class of nearly 100!

- Arkansas

## Sabbath Morning at Sea

The ship went on with solemn face;

To meet the darkness on the deep,

The solemn ship went onward. I bowed down weary in the place;

for parting tears and present sleep

Had weighed mine eyelids downward.

The new sight, the new wondrous sight!
The waters around me, turbulent,

The skies, impassive o'er me, Calm in a moonless, sunless light,

As glorified by even the intent Of holding the day glory!

Love me, sweet friends, this sabbath day.
The sea sings round me while ye roll afar
The hymn, unaltered,
And kneel, where once I knelt to pray,
And bless me deeper in your

Because your voice has faltered.

soul

And though this sabbath come to me
Without the stoled minister,
And chanting congregation,
God's Spirit shall give comforts
He who brooded soft on water

Creator on creation.

drear.

He shall assist me to look higher He shall assist me to look higher Where keep the saints, with har and song,

An endless endless sabbath morning,

An endless sabbath morning, And on that sea commixed with fire,

On that sea commixed with fire Oft drop their eyelids raised to long

To the full Godhead's burning. The full Godhead's burning.

Elizabeth Barrett Browning
 Sabbath Morning at Safety
 first published :
 The Amaranth (1839)
 Sir Eward Elgard
 setting for Sea Picture



# ₩ DEATHS \* ₩

THE REV. DONALD W. BEERS, in Belvidere, New Jersey. In dition to serving several rishes in New Jersey, Fr. Beers a captain in the Navy serve Chaplain Corps from 59-1984 and executive assist to the Suffragan Bishop for Armed Forces from 1981 til 1993.

THE REV. ROBERT J. BOYD, JR., in Richmond, Virginia. dained in 1957, he served as nool chaplain in New York and rginia until 1967, as rector of iphany, Richmond, until 1971. Boyd was rector of Trinity, edericksburg, from 1971 until iring in 1995.

THE REV. JAMES WILLIAMSON OWN, JR., 81, in Virginia Beach, eginia. Ordained in 1969, he wed churches in Sterling and ankfort, Kentucky. While in ankfort, he also served as gional Associate for Evangem and Renewal for Province He then served at St. George, ngoteague, and St. James,

comac, on the Eastern Shore of ginia before retiring to

ginia Beach.

The Rev. Deborah Braden, 57, in Birmingham, Alabama. A graduate of Sewanee, she was rector at St. Matthias, Tuscaloosa, before moving to St. Mary's, Birmingham, where she served as assistant for pastoral care and outreach.

THE REV. DALE KEITH BRUDVIG, 75, in Elizabethtown, North Carolina. After retiring from the U.S. Army with thirty-one years of service, Fr. Brudvig became a priest and served parishes in Virginia and North Carolina from 1991 to 2005.

₱ The Rev. John W. Daum, 84, in Castro Valley, California. He was rector of Church of the Transfiguration, Arcadia, from 1962 to 1994 and active in the civil rights movement of the 1960s.

THE REV. SHELDON FLORY, 83, in Naples, New York. He served parishes in Maine and New York, as Episcopal chaplain at Brown University in Rhode Island and Darrow School in Lebanon, New York, and as hospice chaplain in Geneva and Naples, New York.

He was also an internationally recognized and published poet.

THE REV. DR. WILLIAM E. FOLEY, 83, in Savannah, Georgia. Fr. Foley's ministry included service at churches in Texas, New York, and Massachusetts. He also authored Father Foley's Fabulous Fables of Faith, a collection of stories for young children.

The Rev. Ralph Olin Marsh, 80, in Athens, Georgia. He served as Episcopal Chaplain at the University of Georgia, founded Touchpoint, a halfway house, and was a charter member of the Athens Mental Health Board.

THE REV. PACKARD LAIRD OKIE, 93, in Capistrano Beach, California. A former missionary in Liberia, Fr. Okie served as a chaplain at Princeton University, at numerous parishes in Pennsylvania, at Holy Comforter in Crescent City, Florida, and finally as assistant for pastoral care at St. Clement's, San Clemente, California, from 1982 to 2008.

The Very Rev. Charles A. Perry, 81, in Asheville, North Carolina. He served parishes in Virginia and Indiana before

becoming executive officer in to Diocese of Washington in 197. He served as provost of to Washington National Cathedoffrom 1978 to 1990 and as deal and president of the Churt Divinity School of the Pacificom 1990 to 1994.

The Rev. Miguel Quevers 86, in Southport, Connecticut. veteran of World War II, he winstrumental in establishin Hispanic congregations and creating a soup kitchen Bridgeport.

THE REV. BRUCE D. RAHTJEE 77, in Topeka, Kansas. He serve parishes in Kansas and Missour as chaplain at St. Luke's an Texas Children's Hospital Houston, taught at St. Par School of Theology in Kansa City, and translated a portion Isaiah for the TEV Bible.

H THE REV. RODDEY REID, Ji 91, in Naples, Florida. Ordaine in 1944, he served churches South Carolina, Tennesses Virginia, and Delaware. He let the Deployment Office of the Episcopal Church from 1971 1983 and was an assistant to the Dean of the Berkeley Divinit School at Yale from 1984 to 1995.

THE REV. BENJAMIN BOSparth Smith, 80, in Mt. Pleast, South Carolina. He served rishes in Alabama before coming Episcopal Chaplain to tiversity of Alabama Medical nool, Birmingham. Fr. Smith rved as Rector of Grace turch, Charleston, South rolina, from 1977 until 1992. received an honorary Docrate from the College of arleston in 1991. After retiring m Grace Church, he became Associate Priest at St.

Associate Priest at St. phen's, Charleston.

THE RT. REV. PHILIP ALAN ITH, 90, in Alexandria, Virnia. He served churches in orgia and New Hampshire fore he was appointed assist professor at Virginia Theocical Seminary. He was elected ffragan bishop of Virginia in 70 and bishop of New ampshire in 1972 where he ved until retiring in 1986.

THE REV. DOUGLAS M. ENCE, 82, in Ashland, Oregon. was rector of Trinity, ghland Park, Illinois, from 59 to 1994 after serving parishin Pennsylvania.

THE REV. CANON JOHN PHILIP LMAGE, 82, in Milwaukee,

Wisconsin. He served churches in New York, Minnesota, and Wisconsin and taught at Nashotah House. He also worked at Marquette University and served as a non-parochial priest for twenty-five years.

The Rt. Rev. Leigh Allen Wallace, Jr., 83, in Missoula, Montana. He served in the Navy during World War II. He led several congregations in Montana including St. Luke's, Billings, and Holy Spirit, Missoula, before being elected sixth bishop of the Diocese of Spokane in 1979.

H THE REV. RICHARD R. WILLIAMS, 87, in Otisfield, Maine. A former professor at General Seminary and Nashotah House, he also served churches in New England, Illinois, and Nova Scotia.



Rest eternal, grant unto them O Lord, and let light-perpetual shine upon them.

ing:



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## Change Blindness

Romans 8:1

bometimes, something is just big, so obvious, so absolutely numental — that we just n't see it. It's the kind of thing thappens when you drive bund Mt. Hood, and someone the car says, "Isn't Mt. Hood autiful?" And, because you're sy looking at the twists and ms of the road, you say: "Mt. bod? Mt. Hood? What Mt. bod?"

This is what the psychologists I "change blindness" or "inattion blindness," and it happens because our brains are not signed to handle sudden anges very easily. And the ster and bigger the change, the s likely we are to notice it. All dots are there, but we just n't connect them.

The same thing happens nost every time we read in St. ul's letter to the Romans, apter eight: There is therefore w no condemnation for those no are in Christ Jesus. For the v of the Spirit of life in Christ us has set you free from the v of sin and of death. We hear ose words, but nobody fell off e pew, nobody gasped out in astonishment, nobody

stood up and started singing the Hallelujah Chorus.

Perhaps we should have, because this may simply be the most astounding, the most obvious, the most monumental news we are ever likely to hear in our lives. It says that the God of the entire universe - who made it from nothing, and with nothing but his own word of creation has declared a holiday on condemnation. If we mean even the slightest bit of what we say in the liturgy, that we have sinned against God in thought, word, and deed, by what we have done, and by what we have left undone; that we have not loved you with our whole heart and have not loved our neighbors as ourselves, then we have dug ourselves into the deepest moral pit you could imagine, and with no rope to haul ourselves out.

But between God's universal court and guilty us there comes a third person, Jesus Christ. And if we know what's good for us, we will turn and cling to Jesus Christ, because he has the one key which will turn off the condemnation and turn on the holiday, and that is the punishment — the death — which he has already suffered, deliberately, for us. For those who are in Christ

Jesus, God's gavel comes down, and the sentence is — no condemnation. For those who have, so to speak, slipped into Jesus Christ's shadow, so that what God sees is not us, but him, the sentence is — no condemnation. We were expecting a sentencing; but because we are in Christ Jesus, it's a party.

So where's the party?

The oddest thing in the world, when you think about it, is a cheerless Christian. But how often does that happen in our lives? How often does the heart rise within us when we hear those words, "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death." And why? Change blindness. We just don't see it.

This time, though, the not seeing how utterly enormous this news of no condemnation is, cannot be written off as an optical or psychological quirk; it's a spiritual one, and it comes in several different forms.

First, there's change blindness we experience when we don't actually think a change is called for. Who's going to get excited by the news that there is therefore now no condemnation those who are in Christ Jesuss in fact, we don't really this we've done anything particulally worthy of condemnation the first place? If so, then what needed is a little time spent: the previous seven chapters Romans, because there St. Paradoes quite a number on self-se isfaction. This is the Sears' carlog of human folly, and it do not make for light bedtime reading.

What I'm more concerns about, though, are those of use a second — and opposite — can gory, who have taken St. Paucatalog in entirely the opposedirection, and concluded the our particular experience falling short of being a glory. God is so complete that there not the slightest chance in the world that there can be no considered.

demnation for us.

I suppose that this has a contain satisfying aroma of humilition it. But look at it closely, anyou will see that there's actually very little humility about it at a Essentially, it says that you depravity is so great that evaluation of can't change it, so great the even the death of Christ can atone for it — and that's as much as to say that God and Christ as

comparatively little worth mpared to you. Now the truth what St. Paul is saying here is at you can boil up any sin, any ort-fall before God, as high as u like, but the power of Jesus rist can put it down. I think at if someone were really spirially humble, then the more ely it would be that they buld be delighted to receive is news of no condemnation, cause they're receiving it from od himself and receiving it for nat it is, a gift. The whole point realizing just how short we fall glorifying God in our lives is t to sit down in a blue funk d resign ourselves to condemtion, but to discover how great e power of Jesus Christ is, and w great the news of no conmnation is. Anything less is t humility, but, I'm afraid, its act opposite.

Then there is a third brand of ange blindness in front of hat St. Paul is saying, and that escribes those of us who will be ad to hear about no condemnation, but who manage to miss the art about being in Christ, and no imagine that no condemnation is something they can, or just, earn on their own. This is little like those characters who ecide that they will dispense

with a lawyer and represent themselves in court, either because they think it will cost them less, or because they have more confidence in their own persuasive powers than in a lawyer's knowledge of the law. Unhappily, it's the same idea that was in the mind of the laborers in Jesus' parable of the vineyard in Matthew 20. In that parable, the workers who were hired at the start of the day agreed to work for a denarius a day; but when they saw that the people who were hired later on in the day including those in the last hour before sunset - were also to be paid a denarius, they were agitated and said to the owner of the vineyard. "These late-comers have only done one hour's work, yet you have put them on a level with us." But the owner replied, "I am not treating you unfairly. Didn't you agree with me for a denarius a day? Take your pay and go home!" (v. 12-14). The moral of the story is: don't try to make bargains with God. Not because God won't agree to your bargain, but because he will. And you will get nothing more than that. But if you bind yourself to the Lord Jesus Christ, and let him do the representing, then you will, like those other workers, get more than you ever e x p e c t e d . You will get no condemnation.

I don't know if there are too many of us who actually look forward to giving up our last accounting to God for our lives at the Judgment Day - sheep on the right hand, goats on the left - welcome into the presence of the Lord, departure into punishment with the disowning words, I never knew you. But it doesn't have to be that way. We don't have to sit anxiously all through our lives wondering whether God is going to give thumbs-up or thumbs-down. He has actually already delivered his judgment - no condemnation. But it's a judgment for those who are in Christ - those whose trust is in the Word Made Flesh, those who have pledged to serve him and him alone, those who wear his sign in baptism, who feast at his table, and who look for him to come again. For them, it's Mt. Hood. Let the party begin.

Dr. Allen C. Guelzo,
 Professor of History & Director,
 Civil War Era Studies
 and Associate Director,
 Civil War Institute,
 Gettysburg College,
 Gettysburg, Pennsylvania

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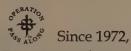
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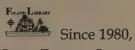
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# Can We Deepen Our Vision for the Church?

It was Ken Blanchard of *The 1e Minute Manager* fame who ined the phrase, "none of us smarter than all of us." But, n we believe this in a new ay?

One of my favourite texts to each on, and I have preached it many times, comes from evelation 7:9. "After this I oked and there before me was great multitude that no-one uld count, from every nation, be, people and language, anding before the throne and in out of the Lamb."

This locates us in the much reflected area of eschatology. In so vision, John looks through e window of heaven and sees mething remarkable. He sees mething of the diversity of eaven, "from every nation..." It he also sees something else.

They were "a great multide." Notice what they weren't. dey weren't a set of small oups; they weren't a set of sparate campaign groups; but Heaven there was a new

getherness. In our clique-rid-

den, parochially-minded, agenda-driven Church it stands before us as a compelling vision— though God alone knows what the worship will be like!

Here's my point. If the Church is meant to be a foretaste of what is to come, we need to focus here and now, today, on this new way of being together; to offer a different vision of community where all are welcome and where this new way of belonging and being are modeled.

We can achieve more together than we can on our own. If only we could believe that and start to live it in a new way, who knows what might be possible. As Paul put it in his letter to the Romans, we belong together.

Whatever the future holds, we need to focus on this in a new way. We need to not just talk about community, but to live it. We need to begin the process of realizing this eschatological vision. Only then shall we become what we could be and the world will start to be a more whole — and a holier — place.

-The Rt. Rev. Mike Hill, Bishop of Bristol, UK

#### The Old Cowboy

One Sunday morning, an old cowboy entered a church just before services were to begin. Although the old man and his clothes were clean, he wore jeans, a denim shirt and boots that were worn and ragged. In his hand he carried a worn-out old hat and a dog-eared Bible.

The church he entered was in a very upscale part of the city. It was the largest and most beautiful church the old cowboy had ever seen. The people of the congregation were dressed with expensive clothes and jewelry. As the cowboy took a seat, the others moved away from him. No one greeted, spoke to, or welcomed him. They were appalled by his appearance and did not try to hide it

As the old cowboy was leaving the church, the preacher approached and asked the cowboy to do him a favor. "Before you come back in here again, have a talk with God and ask him what he thinks would be appropriate attire for worship in church." The old cowboy assured the preacher he would.

The next Sunday, he showed back up for the services wearing the same ragged jeans, shirt, boots, and hat. Once again he was

completely shunned and ignored The preacher approached the cowboy and said, "I thought asked you to speak to God before you came back to our church."

"I did," replied the old cowbo "And what was his reply

asked the preacher.

"Well, sir, God told me that I didn't have a clue what I show wear. He said he'd never been this church."

Dave Cangalo

• •

An eight-year-old lad wasked by his mother what he ha

learned at Sunday School.

"Well," he said, "our teach told us about when God set Moses behind the enemy lines rescue the Israelites from the Egyptians. When they came the Red Sea, Moses called for the engineers to build a pontoo bridge. After they had all crosse they looked back and saw the Egyptians coming in tank Moses radioed headquarters of his walkie-talkie to send bombe to blow up the bridge, and so I saved the Israelites."

"Bobby! Is that really the way

"Not exactly," Bobby replie "But if I told it her way you never believe it."

#### **Our Sacred Trust**

Not too long ago, most parents sted that the values and ethics leading "the good life" were ar to their children. They sted that church and society re in basic agreement about brality. They trusted that ung people would learn the ost important lessons through e cooperative moral agreement at appeared to be a part of a oad social contract. They trustthat the details of denominanal belief could be learned at nday school, and that the full gagement of life would bring out formation of the soul.

oday, many act as if the same rangement exists. The connect population of the barn from surrounding ture and what they learn from a gospel has changed. The ord of God is always alive and tive in the world, but the bacity to discern it has faded to all-time low, not just in our ciety but also in the church. We we to ask ourselves: in our per-connected, media-domited culture, how will the soul formed? What will it look

One of our responsibilities to God is to pass on knowledge of the sacred. Though faith is a path that each of us must choose individually, it is a sacred communal trust that must be renewed by every person and by every generation. It is an essential aspect of the command and gift we call love.

When Jesus called Peter to the task of sharing his faith, to live for others, he asked, "Do you love me?" Like Peter, we may be surprised to find our responsibilities to others begin with intense self-evaluation. Do you love Jesus? Do you love God? What is truly important to you? What is your ultimate commitment?

The society in which we now live demands a renewed commitment to the sacred trust that compels us to share our spiritual knowledge and traditions with each other and with the generations to come. This is clearly one of our most urgent tasks as a community. It begins by a fearless searching of our individual hearts.

 The Rt. Rev. Mark MacDonald, National Indigenous Bishop of the Anglican Church of Canada, via The Anglican Journal

### Everything Is Going To Be Okay

Easter means that everything is going to be okay. Life in this world is a mixed bag of worry and calm, trust and fear. Some days are better than others, aren't they? Some days you can actually rest in the knowledge that God loves you and that he's got the whole world in his hands. Other days are dark and tense and your problems consume you; these are the days that

threaten to undo you.

There is an Irish poet who says, "Some days take less but most days take more/ Some slip through your fingers and onto the floor." If your floor is like mine, there are broken pieces of broken days still waiting to be swept up. In this life, some days are better than others. Easter means that the better days will prevail. This is because God entered into the world of good days and bad days and experienced them himself. There was no worse day than Good Friday — the day Jesus was crucified. There was no better day than the day Jesus was raised from the dead. Easter means that the better day will prevail. Easter means that everything is going to be okay.

Easter doesn't mean the everything is okay now or the there is no sadness now, no be days now, no hurt now. That the nonsense. But the very fact the women discover that the Lord is risen means that everything is going to be okateverything sad is going to continutrue.

This is an Easter promise the connects directly with my her and my own experience. My family is like any other family acquainted with sadness and suffering, needing assurance the everything is going to be okall this is true in general and true: particular with my brother-ilaw, Robbie.

Kobbie was my wife Christie older brother. Robbie was si four, dark and handsome - 1 had dark auburn hair and a fu beard. He had magnetic look An artist once asked him to po as Jesus! He had a carefree pe sonality; everybody love Robbie. Robbie loved the beac drove SUV's before they we called SUV's, he was alway where the excitement was. Whe Christie got accepted at UV Robbie took her to Madiso Square Garden in New York see the Hoo's play in the N finals.

In our living room, we have a ture of Robbie on the docks of pe Hatteras. He is healthy, n and strong, suntanned, in cut off khaki shorts and sunled tee-shirt. He has just urned from a deep-sea fishing and is holding up a sevent blue marlin. He looks like a se between Jesus and Ernest mingway, his muscles taut the fish's prodigious ight. Clearly, this is one of bbie's better days.

obbie's better days did not t. As Robbie grew older he uggled with alcoholism. cause of this disease, the days w darker for Robbie and his a m i l y . cone point Robbie confessed to e, "Paul, this thing is a monr. It's just too big for me." As bbie suffered, we suffered th him.

hat Robbie called his darkest the happened during a stint in lab. He was alone in a detox om, facing his demons by himf. It was 3:00 AM and he was rified. Robbie was never a urch-goer — you might see a Christmas and Easter every ler year. But in that dark night bbie experienced light and

hope and love. Telling his tale afterward, he said, "This sounds really weird, but in that awful night I felt Jesus with me. He came to me. I knew everything was going to be okay."

Robbie died about a year later. The monster was finally too big for him. He died alone, but he was not by himself. Christie has a vivid image of Jesus cradling Robbie as he died. I imagine Jesus' face close to Robbie's, saying, "Don't be afraid. In my Father's house there are many rooms. This is no idle tale. If it were not so, would I have told you that I go and prepare a place for you?"

Easter means that we do not look for Robbie among the dead; we look for him among the living. Easter means that Robbie is alive with Jesus, fit and strong and smiling on the everlasting docks, free of his and every other monster. Easter means that for Robbie, for us, for you, and for the world that Jesus came not to condemn but to save, everything is going to be okay. The Better Day will prevail.

The Rev. Paul Walker,
 Christ Church,

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m the Editor...

# Questions from the Heart

us asked good, hard quesns. Do we? Think about it

efully.

Who do people say that I ," Jesus asked his disciples at point. After they answered th various "words on the set" he looked them in the eyed asked: "But what about you, to do you say that I am?" I'wo wonderful questions.

ater when he was talking with o disciples on the road to maus he asked, "Was it not ressary that the Christ should fer these things and enter into glory?" He then took this al question as the basis of his ploration of the scriptures.

a manner similar to Christ, u and I think nothing of asks hard questions in areas that atter a great deal to us, and th people whom we love the

Our youngest daughter is, as I ite this, applying to various leges and universities. In dition to the so-called "compose application," different

schools have additional questions they wish answered.

Here are two from one school . . . "What outrages you? What are you doing about it?" And: "What idea most challenges you?" Our daughter wrestled hard to come up with worthy responses, but at no point did she protest about the questions being inappropriate or too difficult. When I checked over her essays I wasn't surprised or upset either. This is, after all, her future we are talking about; four years of her young life.

So if questions were important to our Lord, and they are important to us, I have questions about life in your parish. Are your clergy and lay leaders asking hard questions of those in that part of the global Christian family? It is important to turn it around also: are you asking the questions you are really wrestling with to your small group bible study friends and parish leaders, lay and ordained?

Love incarnate asked piercing, eternally significant questions. We who seek to follow him are called to do no less.

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